

CHRISTIAN TELESCOPE.

VOL. 2.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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CHRISTIAN TELESCOPE.

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Rev. DAVID PICKERING, Editor.

CONVERSION.

And, when thou art converted, strengthen thy brethren. Luke xxi. 32.

The next step to conviction in the vocabulary of Sectarians, is conversion. This is the grand step which insures the joys of an eternal world to the creature. Neglect this and all hope fails for time and for eternity. 'Tis the grand desideratum upon which rests the whole fabric of man's felicity, and which can alone insure him the beatific happiness of heaven and the smiles of his Creator. Such a man, say they, is converted—he is born again—is brought to newness of life—has got religion—has received a hope of salvation. All these expressions are synonymous, and are applied promiscuously to describe the same emotions, and the same change, in the human mind. But without attempting to compare one with another, or to decide upon their proper applicability to the same change or emotion, we shall simply notice the prominent features in the change itself, and compare the effects produced by such change upon the "converted" in our day, with that produced in the days of the apostles.

In those days, conversion seems to have been the means of eradicating pride and evil passions from the human mind. The language used by our Lord as it stands at the head of this article, was addressed to Simon Peter, who, though one of the twelve chosen apostles, we are assured was an unconverted man—*For when thou art converted, &c.* Peter's conversion evidently consisted in a change of his views and feelings, with respect to his fellow-men. He, being a Jew, had all the prejudices peculiar to that nation. He, like them, viewed their nation as the only one favoured of God, and considered all others of but little consequence in his sight. They were his peculiar people, set apart for the honour of his name, & destined to a height of glory and renown far above all other nations of the earth. But when Peter was afterward converted, by the vision of the sheet let down from heaven knit at the four corners, in which was contained "all manner of four-footed beasts and creeping things," (see Acts x. 9.) it appears he altered his views entirely. His national and individual pride vanished from his bosom, and he could embrace in the arms of his love the whole human race. He viewed all men as equally clean in the sight of God, and alike entitled to his favour as was his own nation. Here was a change indeed: his language, before converted was, "not so, Lord, for I have never taken any thing common or unclean." These nations around us are not worthy of my notice,

they are but the filth and pollution of the world."

But how different is conversion in our day. Men now seem generally to entertain an idea that all men are *sinners alike*—all unworthy of his favour, and all undeserving of his notice. But let one of these be converted—born again—get religion—or get a hope of salvation, and how are they changed! The heart which was before a stranger to pride, now becomes suddenly puffed up, and looks upon every *unconverted* one, as worthless and hated of God. No sooner do they *get religion*, than all other cares, feelings and hopes are discarded from their bosoms, to give room for the admission of envy, malice and deceit. They are in a word *born again*, from reasonable creatures to unreasonable ones—from generous, lovely and amiable members of society, to niggardly, detestable, cringing babbler and tale-bearers. Their hope of salvation is confined to their own contracted bosoms, and all others are doomed to the nether regions of despair, misery and death. Such are the effects of conversion in our day—How unlike those in the days of the apostles and our Lord! It transforms men into brutes, and debases the human mind to the lowest degree of madness, and malicious envy. Yet this is the point chiefly relied on by sectarians, for admission to that heavenly and safe retreat, from the cares and perplexities of a mortal life. This is the grand point which all must pass before they can arrive at those pure, celestial regions, where the care-worn traveller may bathe his wearied limbs, in the clear, limpid fountains of eternal life. How demoralizing a doctrine like this, which insures the joys of heaven only to brutes; and which extends the arms of love and friendship only to the malicious and the cruel! If such be the only way to gain admission to the eternal joys of heaven, we fear indeed that but a small part of the human race will ever arrive there, unless they become more vicious, more envious and more detestable than they now are. And if such be the inhabitants of heaven, we pray that they never may. *A hell* composed of the reverse of such characters, would be a much more desirable retreat than *a heaven* where they dwell; and this mortal state of cares, perplexities and troubles, would be a paradise compared to such regions, where envy, despair and malicefulness invades the heart of every inhabitant.

UNIVERSALISM LICENTIOUS.

The charge that Universalism is a licentious doctrine is one of the last, but not of the least, objections urged against it by modern sectarians. While we cordially agree in the fact that no doctrine can be good, heavenly or pure, which has a licentious tendency, we shall dispute the charge that Universalism is of this nature. Wherein does it appear licentious? Does it free the creature from the just and equitable punishment which he deserves? Those who are blind or wilful enough to make this obje-

tion, by reason of their ignorance or their stubborn opposition to every thing not in accordance with their early impressions and prejudices, should hesitate before they unblushingly charge Universalism with such truly demoralizing characteristics. Universalism it is true does not threaten the offender with the interminable wrath of a just and righteous God; nor does it threaten him with more than a due degree of punishment. No—Injustice is not a feature of Universalism, that more properly belongs to Calvinism or some other ism under the name of orthodoxy. But Universalism holds up to the sinner the *certainty* of a just punishment in proportion to the offence; in fact, just such a punishment as the sinner deserves. It teaches that God "will reward every man according to his works;" that "he will render unto every man according to his deeds;" and that "though hand join in hand the wicked shall not be unpunished." And is such a doctrine as this licentious? If so, the Holy Scriptures are a complete compound of immorality and nonsense. If a doctrine like this is licentious, then is the christian religion the most abominable deception that was ever palmed upon the human race. But no: this is not the fact—We appeal to the experience of the world to say, if a doctrine which inculcates a just and equitable reward and punishment, for virtue and vice, can be degrading, licentious or demoralizing. We appeal to the breast of every American: Nay, of every man to say, whether a tyrannical oppression is conducive of order and subordination in society. We ask our own countrymen to say, whether the oppression of our mother country, did not drive her sons, the citizens of America, to open rebellion against her power, to free themselves from her accursed yoke. If so, is it to be wondered at that the oppressions of clergy, in the name and by the authority of God, should drive his subjects from their allegiance to his sovereignty? And what is the threat of an unjust and inclement punishment, but an act of oppression? In whatever shape it may be put, by whatever name it may be called, injustice is unjust—and whether exercised by God or by man, oppression is accursed. And who charges Universalism with licentiousness—is it the people—the mass of mankind? No—But the clergy: the very persons who invented, contrived and put in force the oppressive, unjust and unmerciful threats of future never ending punishment, for sins committed in a finite state, by finite creatures, and against a finite law. Such threats never proceeded from heaven—such mandates never came from God. No—they bear the plain impress of the dominant passions of mankind—they speak the language of faction—of lust—of ambition—of the cunning artifices which have marked the steps of hireling priests, and ghostly confessors, from the earliest ages of the christian church down to the present time. In the name of a God of mercy, they denounced interminable wrath

against his children ; and in defiance of reason, right and equality, the natural and "unalienable rights" of man, hold their fellows subject to their dogmatical control, and even doomed them to an endless hell to satisfy their revengeful lusts, and through fear to increase their mystical power. The spell has worked, the fears of man have been excited, and they cling to this self-created hell as they should to the cross of their salvation. Every thing must be seasoned with a hell to suit their appetites, and every doctrine must be unjust to meet their approbation. Is it to be wondered at then, that Universalism which brings all men upon a level, should be called demoralizing by the clergy ? Is it strange that Universalism which unmasks the artifices of a priesthood overgrown in pride and cunning, is called licentious, since it destroys the darling attribute of priests—deception ? Or is it unaccountable that this doctrine should be called devilish, damnable and heretical, by the clergy, since it destroys their endless hell, by means of which they have been enabled to hold the minds of their fellows in subjection ? The minions of wrath may rave and charge Universalism still with being licentious—they do but chafe their own bands, and render more galling their already fretted chains. Let them rave on, the time will come, when their ravings will cease ; when the embittered chalice of faction will be drank to its very dregs ; and when these hell creating monsters will weep for shame over the ruin of their ambitious schemes, and behold with dire dismay the wreck of their revengeful visions. Could the victims be numbered who have fallen a prey to the fear and dread of future hell, the manufacture of designing priests, mankind would shudder at the picture. And what is worse, the innocent, the amiable and the lovely, have been its most frequent victims. Upon the vicious, the profane and the licentious, it has no effect ; it rather emboldens them in their career, by placing their punishment in a distant world, and holding out the alluring possibility of escaping it altogether, by a momentary death-bed repentance. And yet this is the doctrine which is set in array against Universalism ! These are the priests who cry down Universalism ! And these the minions of priest-craft, who cry out that Universalism is a licentious and demoralizing doctrine ! Weep, weep ye children of Baal, your cursing shall be turned into blessing, and your moans of despair into songs of joy ! The rays of heavenly light are already spreading far and wide : faction trembles in her throne, and grim-eyed terror sits brooding in despair over her lessening power. Soon will the clouds of mysticism be dispersed from the minds of a weary and oppressed people ; and soon will the chains of priest-craft be burst asunder, by the awaking spirit of a free born race !

METHODIST EPISCOPAL CHURCH.

By reference to our last page, our readers will find under article "Methodism and Freemasonry," the late proceedings of the Methodists of Tuscaloosa station, (N. C.) in reference to Freemasonry. We earnestly intreat their candid perusal of that article, as it places the true and genuine spirit of that sect, (exceptions, and honourable ones may however be

made to this, and we might mention for one the Methodists in this quarter of our country, who are generally a peaceable, mild and unassuming sect,) in full glare before them. Never did persecution discover itself in a more open manner than in these proceedings—proceedings which would have disgraced any sect but that which has always found its firmest supporters in the ignorant, the credulous and bigotted of mankind, from whose bosoms it first took its rise, and whose contracted minds bear a striking coincidence to its partial spirit. And yet these are the men who through their minions are striving to gain the ascendancy in our country, and to impose their galling yoke upon the necks of a people from whose bounty they derive their support, and from whose open hands are filched the means of riveting the chains of their own servitude. It is degrading to our country, and dishonorable to the spirit of our free Institutions, that such proceedings appear among us : they are only worthy of a nation like Spain, whose citizens can be contented to sit down for ages under the oppression of an overbearing priesthood, without an effort to burst their fetters, and the spirit of whose institutions are only equalled by the despicable character of her rulers.

FOR THE CHRISTIAN TELESCOPE.

SECTARIAN CREEDS.

When first my infant mind was led
To dwell upon a Saviour's love,
I deem'd that his blood had shed,
To raise my soul to God above.
When in thy childish books of him I read,
And saw him on the cross extended ;
Full oft the ready tear for him was shed
And grief, with smiles of hope, was blended.

But when I learn'd the creeds of men,
A slavish fear my soul oppress—
The doctrine of Election, then,
Depriv'd me of my wonted rest :—
Embitter'd e'en gay childhood's happiest hours ;
By youthful pastimes when delighted,
I wept that he, who strew'd my path with flow'rs,
Might leave my soul fore'er benighted.

For how could I assured be,
That I should be forever blest ;
If some to-endless misery
Were doom'd, by God's own high behest.
I said, is this the great Jehovah's plan—
Who man's salvation wills from error ?
Oh no ! it bears the stamp of sinful man,
Who would his fellows rule by terror.

Arminius' milder creed, I view'd ;
But the result was still the same ;
Tho' it with pow'r of choice endu'd,
To rise to bliss or sink in flame.
For what's the mighty gift to erring man,
Whose best resolves a breath may sever—
When sin is present tho' he good doth plan—
And all his hopes may blast forever ?

Sandy foundation all, are these,
On which to build our hopes of heav'n ;

To Christ the true believer flees—
The Rock for man's salvation giv'n.
Freely our dear Redeemer's blood was shed—
Freely shall we receive salvation ;
Yes, all shall own their glorious Head,
And rise from sin and degradation.

As in Arabia's desert land ;
The thirsty pilgrim leaps for joy ;
When first mid clouds of burning sand,
He doth the cooling spring esp'y :
So when the plan of God's impartial grace
Is open'd to our raptur'd vision ;
Gladly the welcome truth our souls embrace,
By which they're freed from blind tradition.

Nature then wears a smiling face
That late seem'd clad in deepest gloom ;
We then the hand of God can trace
In ev'ry leaf, and ev'ry bloom.
The trees seem rob'd in brighter green—
The birds too sing in sweeter strains ;
And all the air, and ev'ry scene,
To whisper forth, Jehovah reigns.

ELLEN.

Hudson, N. Y. April 1, 1826.

SELECTIONS.

FROM THE TROT (N. Y.) RESTORATIONIST. BIGOTRY AND PRIESTCRAFT EXPOSED.

It is a fact known to many, and ought to be known to all, that a deep-laid plot has been laid, and a combination entered into by the self-styled orthodox clergy of this state, to get the reigns of government into their own hands, or into the hands of their minions in office ; to fetter the rising generation with the chains of Calvinistic theology ; to get their fingers into the public purse, make what appropriations of money they choose for their own benefit, and to put down every thing of a liberal cast, or that does not suit their ghostly wishes. To effect this, the "New York State Tract Society" was formed.—To effect this, the Rev. Dr. Proudfit of Salem, Washington county, introduced a practice (designed as an example to be followed by all of the towns in the state) of having an annual celebration of all the schools in town, furnished with, instructed by, and rewarded with Tracts and Calvinistic productions, and an address delivered on the occasion exhorting the children to read and commit to memory the precious morsels of instruction from them.—To effect this, an anonymous circular has been issued and sent through this state and others, with a note requesting the limitation of the circular "to those of similar views" with those of the writer, recommending the establishment of a "National Religion"—To effect this also, another circular has lately been issued by a Presbyterian Synod, convened in this city, on the subject of Sabbath-breaking, in which, as they plausibly express it, "to reform the lawless manners of the nation," they propose to establish systematically, "1st. faithful discipline in all the churches of the American Israel— and 2d. efficient legislation in all the branches of our civil government : or" (they add) "to express them together, there must be one great united NATIONAL EFFORT" ! ! To effect this, J. V. N. Yates, Esq.

Secretary of State, and Acting Superintendent of Common Schools, year before last, having entered into the combination of the "N. Y. State Tract Society," to impose their paltry trash on all of the common schools in the State, introduced them into the schools in his *official capacity*, sending circulars all over the state, dated *officially*, "STATE OR NEW-YORK, SECRETARY'S OFFICE; Albany," &c. requiring the introduction of Tracts into all the schools and the annual celebrations, first set on foot by Dr. Proudfit. Many complaints have been made in different parts of the state against the measure last mentioned: But none that we have heard of has been so warm, spirited, and appropriate as the one from the inhabitants of Lebanon, Madison Co. Several public meetings of the inhabitants of that town were held to deliberate on the subject; and a "Memorial" prepared, and signed by 200 Constitutional Electors of said town, of various denominations, to be presented to the New-York Senate and Assembly, in the winter of 1823, which was accordingly presented. In it they justly complain of an abuse of authority by the Secretary of State, and show that the introduction of Tracts into common schools by him in his *official capacity*, is not only unauthorized by, but a direct violation of the Constitution of the State. The Legislature of course frowned upon the management of the Secretary.—The "Memorial" above alluded to has lately been published, and with it, a lengthy and appropriate *APPENDIX*, which justly exposes the *pious fraude*, the arts and *machinations* of the self-styled *orthodox* *clergy* of this state, and their coadjutors. We wish it could be read by every citizen of the U. States.—An extract will be seen below.

"Your memorialists desire to be distinctly understood, that in our strictures upon the Tract Society, we do not commence an attack. We stand upon our own ground—the ground of our civil and religious rights, which they are invading, and it cannot be thought strange, that while they so boldly advance, we should *presume* to survey their character and pretensions.

"We may first observe in general, that the ambitious and managing designs of the Tract Society, are in this state unequalled but by the assuming (not to say arrogant) language in which these designs are sometimes conveyed.

"They speak of "keeping up the spirit of circulating tracts," and of their *County Branches* as "so many centres of influence which will efficiently act up on the auxiliaries," &c. with as much assurance as if the object of their wishes was already consummated, and their power established by the constitution and laws of the state.

"They freely tell us, or rather their knowing "friends," that their "design" embraces "two objects."

"1st. PROVIDING FUNDS for the publication of religious tracts." This too is under the collateral view, that our school system is to be made a part of their machinery, and that to *provide funds* for them, one of the most valuable of our civil institutions is to be degraded by the introduction of show celebrations.

"2d. FURNISHING CHANNELS for their circulation." No small share of this object is to be effected by the Secretary of State "*strongly seconding*" their measures:—in short, by an *abuse of official influence*, and an *usurpation of power*, unparalleled in the annals of our government.

"We should pass by their "efforts to raise up tracts from the" just "degradation into which they have sunk," were it not to notice their puerile means of effecting this, by trimming the edges and adding pictures, to catch the children; and to take the old ones by the fine rodomontade, that "*the whole circle of literature may be boldly challenged to produce their equal.*"

"For the *spirit* of the society," they refer us to its publications and to a variety of other documents. To discover this *spirit* in its various ramifications, and in all its bearings, it is sufficient for us, to examine the publication before us, together with the cover of their *specimen tract*.

"We shall not pretend to dispute their candid and "feeling acknowledgment upon the cover of the tract, that "*the most powerful principle of their "nature" is "THE DESIRE OF EMINENCE."*"

"But their *spirit* is more fully developed in the following extract from their last communication. "It is believed, that *the time is come when a broad line of distinction should be drawn* between those who seek justification as it were by the works of the law, and those who receive the sacrifice of Christ as the only foundation of hope, and without the reception of which, there is nothing to be looked for but the fiery indignation of Jehovah."

"Why this fulminating language in this place?—Such a denunciation from the pulpit might not have surprised us; but to see it in a public circular, in which the Tract Society are "urging" the people to make their works an engine of state, is astonishing, and can mean no less than to *frighten* to the support of their plans, those, whom they cannot *invite*. What do they mean by their "*broad line of distinction?*" Do they mean a mere *distinction of religious opinion?* or a *civil distinction?* We presume to answer—that if one half of their colossal pretensions to literature can be admitted, they must have known, that in the mere difference of *opinion* and *church fellowship*, the broad line of distinction between Arminians and Calvinists, has, in this country as in others, *long been drawn and well understood*—

has been fully discussed and often decided, in synods and in courts—in churches and in families. They cannot escape the alternative then, that they mean a *civil distinction*, insinuating itself gradually into all the dearest relations of community—advancing with an artful succession of covered, unfolding and audacious marches upon all those rights and privileges for which our fathers toiled, bled, and devoted their anxious and sleepless nights to prepare and bequeath to us and future generations our free and happy Constitutions. A perfect model of this "*broad line*" was drawn with a witness more than 200 years ago, when the thunders of the famous synod of Dort were levelled upon the heads of the Arminian heresy; when "*they were excommunicated; they were*

*Edinburgh Encyclopedia, Vol. 2. p. 430

driven from all their offices, civil and ecclesiastical; their ministers were prohibited from preaching, and their congregations were suppressed. Refusing to submit to the two last of these hard decrees, they were subjected to fines, imprisonment and various other punishments." Even this country has not

been an unconcerned spectator of these *broad lines*; witness the imprisonment and dying groans of the proscribed Quakers; and the civil privations, obloquy and sneers which by the mistaken *spirit* that seems to govern this Society, has for years been alternately cast upon the Episcopalians, Methodists, Universalists and a great proportion of the Baptists. Give this *spirit* power, and where—with deep solicitude we would ask—where would it end? If their language is not useless and unmeaning, we truly perceive in this production, a *spirit*, with which these enthusiastic professors of benevolence would wield, what they call, "*the fiery indignation of Jehovah*" upon all those who might differ with them in religious opinions.—It is the *spirit* with which Pagans and Jews have persecuted Christians, and nominal Christians have persecuted Pagans and Jews—with which the Catholics have kindled the faggot for Protestants, and Protestants for Catholics—Episcopalians for Presbyterians, and Presbyterians for Baptists and Quakers.—It is the same *spirit* which led the celebrated Calvin to climb the chair of state, and sway the sceptre of civil dominion for years in support of his religion—the same *spirit* which led him to disregard the sacred laws of hospitality—to seize an unsuspecting fugitive from Papal violence, and consign the harmless Servetus to the flames† with worse than savage cruelty. It is the same *spirit* which induced that refined Stoic who has been miscalled "*the gentle Melanchthon*" to approve that barbarous measure :—and if the emphatic epithets of "*weak and wicked priests*," used by the wise and learned fathers of this state, do not apply to those clergymen, they, at least "*knew not what manner of spirit*" they were of. It is the same *spirit* which, within a few months, has induced that worse than Napoleon, the despot of Russia, to strip his unhappy Jewish subjects of every thing but life—and which more lately has led the infatuated clergy of Spain, through their weak and bigoted monarch, to decree to indiscriminate slaughter, the honorable and inoffensive fraternity of freemasons, who are adjudged without evidence or trial, to be "*enemies to the Altar and the Throne*." We would here respectfully ask—Is it this unchastened "*desire of eminence*" and power—Is this the *spirit* with which petition after petition for certain Education Societies have been pushed into the halls of the State Capitol? If so—permit us humbly to inquire—Can the Legislature of this State do its citizens a greater service than to disencumber at once its statute book from those ill gotten charters—and to leave those bodies to maintain their identity and their permanence by that charitable confidence and brotherly love which they profess, and which alone, we are bold to say, constitutes an ample and sufficient *bond of union* for ev-

† Mosheim's Eccles. Hist. Century 16. Sec. 3. part 2.
Also Edinburgh Encyclopedia, Vol. 5. p. 183.

* Edinburgh Encyclopedia, Vol. 5. p. 184.

ery real christian institution? To return from this digression, we may add—when we compare this communication of the Tract Society with the enthusiastic expressions of the Superintendent—when we bear them proclaiming their religious tenets, &c. &c.—when we hear him saying officially, “I feel a strong solicitude for the success of *their* benevolent design,” and again, “to give *it*” (that is, the plan of Dr. Proudfit and the tract society,) “more full effect,” I intend in a few days, to issue *Instructions* to the Commissioners and Inspectors of common schools throughout the state, *requiring* them to institute Celebrations of that description,” &c. we cannot entertain even the faintest doubt of a *combination* (we had almost said *conspiracy*) between the Tract Society and the Secretary of State, to convert to *their* religious faith the whole rising generation within their reach, by controlling the civil institution of our Common Schools, and thus gradually to establish the support and power of the clergy, who are of *their* belief and system, above all others in the state.”

Resignation.—*The cup which my Father hath given me, shall I not drink it?* The duty of cheerful acquiescence in the divine will, is so strongly enforced in the scriptures, both by precept and example, and so necessary for every dark and bright hour of existence, that it would seem no christian could recognize God as moral governor of the universe, without feeling the happiness of submitting all things to his disposal. Yet so strangely are we wedded to the enjoyments of this life, and to our mortal friends, that we are unwilling to resign them, and murmur against Heaven when they are taken from us by death. As this is true of a large part of our race, notwithstanding their professions of christianity, and their joy that the Lord reigneth, each one should consider in whom his soul most devotedly trusts, and whether he cannot thankfully yield to his infinitely wise and benevolent government.

FROM A WILMINGTON, N. C. PAPER.
METHODISM AND FREEMASONRY.

We learn that the members of the Methodist Episcopal Church, of the Tuscaloosa station, have published, “that they feel satisfied that the cause of God and the salvation of souls will not be advanced by an union with the fraternity of Freemasons.” The principal reason assigned for this absurdly intolerant spirit, is, that pious and devout *females* [See II. Tim. iii. 6] are excluded from the Lodges. How stupidly blind must the framers of this declaration have been. What female of character would consent to join the society of Freemasons, and remain for hours in secret with the other sex, excluded from the observation of the world? We do not say that this would be improper in itself; but what would the malignant say of females who should thus expose themselves to censure? The said members have resolved not to defray the expenses, pay any quarterage, nor abide by the official acts of any preacher *presumed* to be a Freemason; nor will they acknowledge any man as their preacher, pastor or presiding elder, who has joined the society since he has been a preacher ***—We are truly thankful to find this spirit of intoler-

ance confined to the *bigots* of Tuscaloosa, who will find it hard to kick against a Colossus, which, if it had the inclination, could crush them, or any other denomination of sectarians, almost without an effort, that is, in America, where civil and religious liberty have established a dominion. We should suppose that the unjust persecutions and prejudices which have been directed against this large and respectable body of Christians, the Methodists, would have taught our Tuscaloosa puritans a little more charity. They are not aware that the Masonic Institution has done more towards advancing the prosperity of the Methodist Episcopal Church, than all the members in their district can ever do. The Masonic Societies have been the means of protecting the Methodist preachers from insult and contumely, in various parts of our country, particularly the back settlements; and there are many, very many places where the Wesleyan christianity would never have been known but for the benignant and charitable influence of Freemasonry.

WHAT IS LIFE?

What is life? ‘Tis a delicate shell,
Thrown up by eternity’s flow.
On time’s bank of quicksand to dwell,
And a moment its loveliness show.
Gone back to its element grand
Is the bellow that brought it on shore:
See! another is washing the strand;
And the beautiful shell is no more.

MONTGOMERY.

ANECDOTE.

“I was once conversing with a man of good natural sense, but who was very ignorant of religion. As I was pointing out the way of salvation by faith in Christ, he stopped me, and said, there was no occasion for all this noise about faith, and the law, and prophets, for Jesus Christ had said, ‘hang the law and the prophets.’ I replied that I was acquainted with no such saying of our Lord. He told me, then I was very ignorant of the scriptures, for Christ said, ‘if we did our duty, the law and the prophets might be hanged.’ I found that he referred to these words: ‘Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy strength, and thy neighbour as thyself. On these two commandments hang the law and the prophets.’ I endeavoured to explain the passage to him; but he seriously assured me that he had always understood it in the sense above mentioned; and as I was younger than himself, he would not be taught by me.”

The pride of superior knowledge is seldom the companion of superior abilities. It is, indeed, altogether incompatible with that soundness of judgment which appreciates things according to their real value: and, in the judgment of a Christian, moral worth must, for obvious reasons, outweigh all other considerations.

The power of fortune is confounded only by the miserable; for the happy impute their success to prudence and merit.

True politeness consists, not merely in a strict adherence to the forms of ceremony: *it consists in an exquisite observance of the feelings of others, and an invariable respect for those feelings.* By this definition, it claims alliance with benevolence, and may sometimes be found as genuine in the cottage as the court.

MARRIED.

In this town, on Sunday evening last, by Rev. Mr. Tobey, Mr. Leonard Willard, of Wrentham, Mass. to Miss Charlotte S. Cleaveland, of this town.

On Monday evening last, by Rev. Mr. Brown, Mr. William Sheridan, to Miss Elizabeth Murray, all of this town.

DIED.

In this town, 4th inst. Mr. James Wheaton, 3d, in the 47th year of his age.

On Saturday morning last, Henry Greene Dorrance, infant son of J. B. Dorrance, Esq. aged 3 months.

In Canton, Alabama, 5th ult. Mr. George Mason, formerly of this town, in the 33d year of his age.

FROM THE CHRISTIAN INTELLIGENCE, MAY 6.

In our last, we recorded the demise of Madam Dorcas Deering, an aged and venerable widow, who “was one of the excellent of the earth.” She was one of the early inhabitants of this town; a member of the First Congregational church; and an ornament to the christian profession.—Her religious sentiments were liberal and rational, rendering her cheerful in old age, resigned under infirmities, and happy in view of approaching dissolution. But the most remarkable trait in Madam Deering’s character, was, her exhaustless liberality. She was one of the fortunate few, who possessed ample means and a corresponding disposition, for charitable distributions. Her charities were perfectly gratuitous, and her beneficence unostentatious. She would feign have had her left hand ignorant of the kindnesses which her right hand bestowed. It was not her wish to receive the meed of worldly applause. Though we congratulate many of the poor, that the mantle of liberality descended from the mother to her surviving relatives, but still they have lost one of the best distributors of God’s bounties on earth. She was an angel of human kindness. Her name, it may be true, is not enrolled in proud capitals, on the pages of missionary journals, where a *zeal* not according to knowledge, in giving, is made the sure passport to heaven; but it is recorded in numerous instances in the grateful hearts of those, on whom her charities were unostentatiously conferred.

Madam Deering’s opinion of foreign missionary operations, may be learned by the following curious fact, communicated by a friend on whose veracity we can rely:

A begging clergyman, claiming some distant cousin-ship with Madam Deering, called on her one morning, and after a formal preamble, in which the Missionary plans were extolled to the skies, he began to intimate in a more direct manner, what people of wealth, and especially, *rich widows*, ought to do, for the perishing immortal souls of the heathen. “Oh,” said the young priest, sighing, “if I possessed the world I would give it all for the salvation of such precious souls. So dear are they to my heart that I am willing to spend and be spent for the poor perishing heathen.” To which, with a celestial smile on her countenance, the venerable lady replied, “Sir, I suppose the souls of the heathen are as dear and as precious to God as they are to *you*; and since God has the *power* and the *means* of saving them, I conclude He has a *disposition* to do as well as *you would*, if you had the same means. Are not those dear people, in as safe hands now, as they would be in yours?” There was so much inspiration in her remarks, that the young clergyman was silent, till the subject of conversation was changed.